

Gender, Sexuality & Feminist Studies

Winter 2014

Dear Students, Staff and Faculty Members,

The Fall semester has been eventful for GSFS with its new name and the revamped major. Starting in July Laurie Essig will join us as a full-time appointment in GSFS. Welcome Laurie! We are thrilled and excited at the curricular possibilities.

Laurie and Catherine Wright from CTLR have moved into the offices in Chellis House. The space has a new energy and is buzzing with students. We have redesigned Chellis House and moved our coordinator, Madeleine Winterfalcon, downstairs. We hope that this redesign offers a more welcoming look to the space. If you have not visited us lately, please come take a look.

We have had an eventful semester with a number of student events, talks, visiting faculty. GSFS and Chellis House have collaborated across campus to ensure that a feminist perspective is included in topics as diverse as globalization and translation studies (there is more about it inside).

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Our students never cease to amaze, bringing their enthusiasm, energy and curiosity to our program and our events. The rest of the newsletter outlines the different ways in which students are enacting social change on campus, always keeping feminist insights in the forefront.

Amidst these invigorating series of activities, we have also been concerned by some campus climate issues. Homophobic incidents underscore the urgency of the task ahead for us. Similarly, the sexism, often bordering on misogyny, that marks web-based commentaries on campus have been startling. We hope you will join us as we try to address these issues and foster productive change.

Finally, Queer Studies House, the academic interest house affiliated with our program is now five years old. In April we will be hosting a series of events to mark this milestone. We hope you can join us for these celebrations!

Faculty Spotlight



During the academic year 2012-13 **Heidi Grasswick** (Philosophy) was on leave working on her project "Trusting Knowledge: Agency, Dependence, and Responsible Knowing in a Scientific World". This work was supported by a National Science Foundation Scholars Award. Professor Grasswick's project brings together the literature of feminist epistemology, social epistemology, and the interdisciplinary field of science studies to investigate and develop an account of "responsible trust in science." The project examines relations of trust and distrust between lay communities and scientific (expert) communities. It focuses on the challenges of distrust that especially arise between marginalized lay communities and scientific experts, using a *situated* approach to knowing derived from feminist epistemology. According to a situated approach, it is necessary to examine the social relations between knowers, particularly power relations, in order to understand how knowledge is possible and how knowledge can be shared across differently situated knowers. Using case studies such as genetic research, climate change science, and sex differences research, Professor Grasswick seeks to understand the conditions necessary for scientific institutions to be trustworthy from the vantage point of differently situated groups, and for the trust that might be generated from particularly situated lay communities to be considered a responsible trust.



In the summer of 2012 **Linda White** (Japanese) received a Fulbright scholarship to research the Japanese Household Registration Law in Tokyo and the work of activists trying to change the law. Professor White had been studying the work of feminist activists who were suing the government for discrimination against

women and children in the Household Register for quite a few years. During the 2012/13 academic year, she interviewed more activists and studied the lawsuits and changes to the Household Register in recent years. Several big lawsuits came before the courts during her stay, and she was able to hear arguments at the Tokyo High Court for and against changes to the Household Registration Law. Just weeks before Professor White

left Japan, the Supreme Court handed down a decision that discrimination against children born out of wedlock is unconstitutional.



Linda White (left) at Aikido practice.

In general, Professor White's research touched on different realms: translation of laws and lawsuits; interviews with activists and resisters opposing the Household Register; and tracking the lawsuits that center on requirements of legal marriage, separate surnames, and children born out of wedlock. The interviews with about 30 activists revealed much more than the struggle against the Household Register and showed the complexity of family dynamics and gendered positions within family and society, which are at the crux of Household Register debates. Professor White was also featured as the person of the week in the feminist journal *Femin*. She thanked the wonderful people who have let her interview them and share their personal issues with sexuality, gender, marital status and the status of their children with her. Professor White would like to especially thank Tanaka Sumiko, an amazing woman who has led the charge against the Household Registration law, and who has generously shared her writing, record-keeping and political perspective related to her 25 years of lawsuits against the Japanese government with her. Back at Middlebury, Professor White is looking forward to talking with and getting comments from students and faculty friends who can help her in the ongoing writing process.

Pamela Thoma Talk on HBO's *Girls*

By Rebecca Coates- Finke

On September 23, the television show *Girls* and its messages to recent female college grads in the recession era came into focus during a lecture by Pam Thoma, Associate Professor of Critical Culture, Gender, and Race Studies at Washington State University. The lecture was entitled “The Not-So-New-Normal or Finding A Job in HBO’s *Girls* – Sexuality, Self-Work, and a Recession-Era Update for the Recent College Grad in PostFeminist Popular Culture.” Professor Thoma spoke about the ways that *Girls*, originally celebrated as a feminist, sex-positive, millennial-focused breakthrough for television, has conformed instead to the classic romantic comedy trope through the “makeover” device.

Thoma started her talk appreciating where *Girls* succeeds and why it was so popular in its first season, pointing to the show’s recognition of unemployment for recent college grads, and the huge amount of debt these graduates have to handle. At Thoma’s own public university, the cost of admission has increased 70%, and the “affordable” option for college students leaves them \$23,000 in debt. The show also appeared to break ground for feminism and sex positivity.

However, Thoma soon directed the conversation to the issue of the “makeover” device. The “makeover” device demands that a female character constantly remakes herself in order to succeed. Television shows that employ this device usually suggest that the character needs to be made over because of their deviation from societal norms, and in order for the series to continue for several seasons, it is usually suggested the character is somewhat hopeless (and therefore the makeover will take a long time). In the



Pamela Thoma speaking at Axinn

case of *Girls*, this make-over is necessary for Hannah, the lead character, to succeed romantically and economically. Hannah’s deficits are clearly outlined in *Girls* through her inability to get a job as well as her passive acceptance of immaterial work such as unpaid internships. This economic angle also reinforces the common stereotype that a liberal arts education is useless in the real world and will leave alumnae and alumni stranded and without jobs. Thoma suggested that this dangerous message may provide an alibi for government defunding of higher education.

Thoma also addressed the way *Girls* slid into the category of “hipster sexism,” or sexism with a wink and a nod, as though to suggest it isn’t *really* sexism because the writers are aware that a statement sounds sexist.

The same phenomenon can be seen in the writers’ dealing (or not dealing) with issues of race and diversity on *Girls*. The lead characters are all white, and the people of color that make cameo appearances on the show always conform to traditional stereotypes. For example, the Asian girl excels at Photoshop but is socially incompetent; the doctor is Indian.

The lecture led to an interesting discussion in which the importance of Hannah’s body type came into focus (Hannah is slightly larger than a person usually seen on television) and compared the show to other movies produced by Judd Apatow such as *Knocked Up* that present a pro-natalist and pro-marriage view. The audience questioned whether or not Dunham is aware of where her show has gone. In the end, there seemed to be a sad consensus that *Girls* had let us down in nearly every way.

The 2013 Clifford Symposium: Translation in a Global Community



From left to right: Clifford Symposium participants Yumiko Yanagisawa, María Sierra Córdoba-Serrano, Beverley Curran, Karin Hanta and Rosemary Arrojo.

by Karin Hanta

This year, the college-wide Clifford Symposium focused on translation, engaging faculty from Middlebury, Monterey and other universities as well as translation industry professionals in a rich conversation on the theory, practice and wider ramifications of crossing from one language to another. Speakers Yumiko Yanagisawa, Rosemary Arrojo, María Sierra Córdoba Serrano, Beverley Curran, and Nehad Heliel talked about translation as a feminist practice at a round-table dinner at Chellis House on Friday, September 27, 2013.

Japanese feminist activist Yumiko Yanagisawa is one of the most prolific translators worldwide. Her translation of Alice Walker's novel *The Color Purple* has sold almost 400,000 copies in Japan. Yumiko reflected on how her work as a translator and her feminist activism have

influenced each other. As she translated Maud Hägg's work *Freedom, Equality and Sisterhood* from Swedish into Japanese in 1976, she came across concepts of equality that were foreign to the Japanese cultural context. She started writing about these concepts in Japanese newspapers. Through her and other people's awareness-raising efforts, laws in Japan have evolved to give women a more equitable position in society.

While translating Alice Walker's books in the early 1990s, Yumiko became keenly aware of the practice of female genital mutilation in several African countries. She started raising awareness about the issue in Japan and is still an active member in an organization that supports activism around the issue in Africa. Yumiko also was unhappy with the way Simone de Beauvoir's *Second Sex* was translated into Japanese, by a male university professor. With a team of five women, she went on to retranslate this canonical work of second-wave feminism "in the language of sisterhood."

In contrast to many other countries, translators in Japan are legally entitled to receive 8 percent of all the revenues generated by book sales. As a result, more men join the ranks of a profession that, in the West, is often considered a "woman's business."

Rosemary Arrojo, Professor of Translation Studies at SUNY Binghamton, reflected on translation as a gendered activity in the West, referring to Lori Chamberlain's ground-breaking article "Gender and the Metaphorics of Translation." According to Chamberlain, in the 19th century, translation often was considered a "woman's pastime." While writing was viewed as an original, "masculine" activity, translating tended to be seen as derivative and "feminine." As a result, this attitude has seemingly justified the low pay in the (literary) industry and the lack of agency on the part of translators.

María Sierra Córdoba Serrano, assistant professor at the Monterey Institute, talked about how feminist writers from Québec had initially sparked her interest in translation studies. Beverley Curran, a member of the faculty at International Christian University in Tokyo, translated *Journal intime*, a work by Canadian feminist writer Nicole Brossard. She referred to Louise von Flotow's proposed method of "woman-handling" translations, i.e. making the voice of women come through in literary texts and mounting active linguistic resistance to source texts that overtly or covertly follow a misogynist agenda.

Valentine Moghadam: Women's Work in the MENA Region



Valentine Moghadam, Fayezeh Haji Hassan and Sujata Moorti participate in the IPE Symposium

By Alex Strott

On Friday, September 20th, Valentine Moghadam, Professor of Sociology and Director of the International Affairs Program at Northeastern University, gave a lecture entitled "Globalization, Women, and Work in the Middle East and North Africa (MENA) Region: Toward Economic Citizenship." The talk was the first of three panels that took place in McCullough Social Space as part of the annual International Politics and Economics Symposium. Sujata Moorti, Chair of the Program in Gender, Sexuality, and Feminist Studies, moderated the panel, and Fayezeh Haji Hassan '14 served as the student chair.

Dr. Moghadam outlined some of the issues facing women, and specifically women in the workforce, across the globe today. Those issues include the commodification and feminization of migrant domestic labor and different country-specific policies for work-life balance.

The MENA region in particular has experienced very high unemployment rates and policies to support

women to reenter the workforce after childbirth are inadequate. Dr. Moghadam compared countries in the MENA region to Scandinavian welfare states that apply the Esping-Anderson model of decommmodification, a process by which government regulations help decrease individuals' and families' dependency on the marketplace for their health and well-being. In absence of policies such as paid maternity leaves and government-sponsored childcare, the MENA region has some of the lowest rates of women's labor force participation in the world, currently ranging at around 30 percent. Women from lower income groups are also disproportionately absent from the labor force, Dr. Moghadam said.

Dr. Moghadam then outlined the difference between civil, political, and social rights, and explained the necessary role of social rights in the push for women's economic empowerment. These social rights include the right to gainful employment and to travel without the express consent of a husband or male relative; equality in family inheritance; anti-harassment policies in the workplace; affordable healthcare; the recognition and valorization of care work; and equal pay.

In the Q & A period, Dr. Moghadam also spoke about her work at UNESCO, where she served as Chief of Section in the Social and Human Sciences sector and helped establish the Palestine Women's Research and Documentation Centre. By way of conclusion, Dr. Moghadam expressed the hope that more women in the MENA region would get involved in politics to make a difference not just in representation but, more importantly, in enacting laws that facilitate an easier entry into the workforce.

In October, Laurie Essig went to St. Petersburg, Russia for the Center for Independent Social Research's second annual conference titled "At the intersections: methodology, theory and practice LGBT and queer studies." She presented a keynote talk "'We Should Bury Their Hearts': Thoughts on the Spectre of Homosexuality Haunting Russia." The talk relied on Essig's earlier book *Queer in Russia* to argue that the passage of anti-gay laws and the uptick in violence against LGBT persons in Russia is in part the result of Soviet history but also a globalized homophobia, much of which originates in the US among conservative Christian scholars and politicians. Laurie broadened her knowledge about the current state of queer studies in Russia and re-connected with many old friends, including one of the founders of Russian feminism, Olga Lipovskaya. <https://www.facebook.com/pages/Olga-Lipovskaya/144176642264668>

“Bury Their Hearts”: Thoughts on the Spectre of Homosexuality Haunting Russia”

By Laurie Essig

Russia has a radically different history of sexuality than the West. That history determines the shape of homophobia in Russia, but did not predetermine the virulently homophobic state and society we see there today. Nor did the history of sexuality in the West necessarily lead to the current climate of tolerance and legal recognition that gays and lesbians are enjoying here in the US. To the contrary, either history could have led to similar levels of state and societal tolerance for queer sexualities. The fact that Russia ended up a far more homophobic society than the US is less the result of their different histories and more the result of that strange alchemy that is individual and state actors, political movements, and, ultimately, luck, good and bad.

In other words, Russia's history of sexuality shaped homophobia in a particular way, marking the gay body as foreign and a threat to native populations, but that homophobia was not caused by that history anymore than it was preordained that 2013 would be a relatively good time to be gay in the US.

The most obvious difference between a Russian history of sexuality and an American one is that the homosexual was never quite born in Russia or more precisely, the homosexual was born as a momentary aberration, a sick or criminal individual who must, for the health of society, be cured of his/her desires. Although sexual contact between men, *muzhelozhstvo*, in the military was outlawed as early as 1716 and between any men with Tsar Nicholas I's Code 995, all of these codes were thrown out with the Bolshevik Revolution in 1917.

Unfortunately for sexual minorities, however, queer sexual practices were reformulated fifteen years later under Stalin as crimes not against morality, but against the state. Homosexual acts between men were punishable with hard labor under the all-union code 121.1. Women were not caught in the prohibition of men lying

together. Rather than being treasonous subjects, they were produced as mentally ill and, like political dissidents, female sexual dissidents were often diagnosed as suffering from a particular form of slowly-manifesting schizophrenia.

In 1993, 121.1 was abolished. In 1999, homosexuality was removed from the books as a psychiatric illness, but soon thereafter a series of local laws linked homosexual desire with the corruption of minors. In 2013, the Russian lower house of parliament passed Article 6.21 into law. 6.21 builds on years of regional anti-gay laws to prohibit “distributing information among minors that 1)

is aimed at the creating non-traditional sexual attitudes, 2) makes nontraditional sexual relations attractive, 3) equates the social value of traditional and nontraditional sexual relations, or 4) creates an interest in nontraditional sexual relations.”



The law is purposefully vague in part because earlier versions of it that used the word “homosexual” did not pass parliament. The continued persecution of gays and lesbians in Russia by local governments under local laws, however, has left little doubt about who would be prosecuted under it. Nearly all of the anti-gay laws are couched in terms of protecting children rather than society from the corrupting influence of homosexuality. The belief that gays and lesbians are bad for children is so strong that lawmakers will consider a change to the Family Code in February 2014. This new law would remove children from gay parents.

State-sanctioned discrimination against gay citizens may be responsible for the apparent uptick in vigilante violence. A group calling itself “Occupy Pedophilia” has been circulating videos online of the torture and perhaps even murder of young gay men. This group is also spreading

ethnic hatred. Given the long history of positing the homosexual as an outside influence, Russian nationalists see the homosexual as foreign as the Chechen. Both the ethnic other and the sexual other incite a similar level of violence from these groups. These horrific acts of violence against queers in Russia seem to result in a collective shrug from authorities, or worse, a wink and a nod of encouragement.

Back in the US, American homophobia is thriving. This hate American style is exported in a variety of forms around the world. American politicians such as Congresswoman and 2012 GOP presidential candidate Michelle Bachmann offer symbolic support for Russia's homophobic turn. The work of sociologist Mark Regnerus and psychologist Paul Cameron is cited in the Duma as evidence that gays are bad for children. The result is a global moral panic over the threat that the homosexual presents.

Instead of answering Lenin's question of "what is to be done?", let's pose a Hegelian negation: "what is not to be?" The first thing that should not be done is to assume that in the US we have some sort of divine truth, some sort of truth with a capital T, that is true here and everywhere, now and always. Such an assumption is a form of fundamentalism since it does not allow for any other truths to circulate without being smashed. Russian truths about sex and desire exist and those truths, as much as any others, can be mobilized to combat state and social



homophobia, a homophobia that rests on its own fundamentalism, a fundamentalism that insists that queer sexual practices and identities are fixable, curable, and always a source of foreign pollution.

As Russian journalist and lesbian activist Masha Gessen has argued, the anti-gay laws are "part and parcel of a larger attempt by the state to consolidate its power through marking them as 'foreign agents.' It has nothing to do with homophobia, but it is xenophobia. Who better personifies... Western influence than LGBT people. So we're the first target. We're not going to be the only target. It will broaden out." The recent nationalist riots in

Moscow, where ethnic Russians attacked a shopping area populated with people from the Caucasus and shouted "Russia for Russians!" is a case in point. Whatever is to be done in Russia, it must be done with an understanding that sex is always caught up with other forms

of power, like race and religion. And so the truth of sex is a highly contested one, produced in particular cultures and economies and histories, and not a universally discoverable one. It is with this very queer understanding of sex, the most basic insight of queer theory – that sex has not just a history, but histories, and those histories are entangled in race and religion and class and more – that we must operate in the world, not merely to describe it but, as Karl Marx taught us long ago, to change it.

Last Spring, Sujata Moorti was the Peg Zeglin Brand Distinguished Scholar at Indiana University Department of Gender Studies. During the week-long visit, she presented a public lecture on her current scholarship, "Mothers Inc.: Ways of Seeing Transnational Surrogacy." She also visited various classes and served as a mentor for doctoral students. The Distinguished Scholar program included a research seminar on Sujata's latest writing on the Indian hijra.

Isabel Franc: Reclaiming the Hyena



Novelist Isabel Franc brings lightness to academia

By Karin Hanta

Isabel Franc, a prize-winning novelist from Spain, gave a lecture titled "What does the Hyena Laugh About? Irony and Humor in Lesbian Literature" on October 15, 2013. Franc's 1992 novel *Entre Todas las Mujeres* (Between all Women) was a finalist for a La Sonrisa Vertical Award for erotic narrative in 1992. Her novel *No me llames cariño* (Don't Call Me Honey) won the 2004 Spanish Shangay Award for best novel of the year. Under the pen name Lola Van Guardia, she also penned a lesbian crime fiction trilogy, which has been translated into Portuguese, Italian, French and German. She also has translated Djuna Barnes' work *Ladies Almanach* (1928) into Spanish in 2008.

Isabel Franc started out her "clownferencia," as she called it, with the following joke: In class, a teacher talks about African wildlife. In describing the hyena, she says, "The hyena lives far away in Africa, is ugly, mates only once a year, and feeds on carcass. Its yells resemble human laughter." One student raises her hand and asks, "If the hyena is ugly, eats shit and has sex only once a year, what does it have to laugh about?"

According to Isabel Franc, female and, in particular, lesbian artists have not sufficiently used humor for empowerment. Throughout literary history, women humorists have only been few and far between. Laughter opens people physically, which is totally at odds with behaviors traditionally taught to women such as crossing her legs and not speaking too loudly. People with a sense of humor also apparently are more at ease with themselves: if you can laugh about yourself, you accept yourself better.

In Franc's view, throughout the twentieth century, lesbian artists have been stuck in creative adolescence like teenagers with a low degree of auto-acceptance. Taking cues from Sappho to Virginia Woolf, writers have rarely used humor as a literary device, turning instead to melodrama and tragedy.

Things started to change with the publication of Alison Bechdel's cartoon series *Dykes to Watch Out For* in 1983. For over two decades, Bechdel portrayed lesbians in real-life, humorous, empowered situations. Taking a cue from Bechdel (whom she also met at another "clownferencia" at UVM after visiting Middlebury), Franc also published a graphic novel *Alícia en un mundo real* (Alice in the Real World) in 2010. Illustrated by Susanna Martín, the novel describes how a lesbian woman named Alícia overcomes breast cancer. With this graphic novel, Isabel Franc has reached a wider audience that normally does not read lesbian literature. In doing so, Franc has harnessed the "queerness" of the hyena and its ability to laugh. Isabel Franc challenges other artists to celebrate the "sublime imperfection of life" as manifest in the hyena and fight off conservatism, homophobia, and intolerance with laughter.

Cuban filmmaker Marilyn Solaya visits Vermont



From left to right: Professors Marcos Rohena-Madrazo, Felipe Quintanilla, Enrique Garcia and Miguel Fernandez with Marilyn Solaya and Alexandra Halkin

by Karin Hanta

On October 23, 2013, Cuban director Marilyn Solaya screened and discussed her 2010 documentary "En el cuerpo equivocado" ("In the Wrong Body"). Her visit to the United States was facilitated by Alexandra Halkin, director of the Americas Media Initiative. Marilyn Solaya first rose to fame in the 1993 Cuban cult movie *Strawberry and Chocolate* (directed by Tomas Gutiérrez Alea and Juan Carlos Tabío), in which she portrayed the main protagonist's love interest. *Strawberry and Chocolate* focused on the relationship of two men with different sexual orientations and political ideologies, proving that camaraderie and friendship can overcome different ways of thinking and feeling.

To be added to our mailing list or if you would like a paper copy of this newsletter, send an email to Karin Hanta at khanta@middlebury.edu.

Visit our department website at go/GSFS.

The Chellis House is a white house on Hillcrest Road. It is located behind Proctor, to the left of the Queer Studies House, and diagonal from the Hillcrest Environmental Center. Please feel free to visit!

Marilyn Solaya chose an LGBTQ theme for her first feature length documentary, which was produced as part of the 14-country Latin American DocTV initiative. The movie tells the story of Mavi Sussel, who in 1988 underwent Cuba's first gender reassignment operation. Mavi had written to the World Health Organization, describing that she felt trapped in a man's body. The Cuban government considered her case a medical condition and put its surgeons to the task. The film demonstrates that Mavi still has had to face a macho society in which homo- and transphobia are rampant. As a woman, Mavi has been under great pressure to conform in her dress and language and assume stereotypical roles assigned to women in Cuban society. It was not until 2008, 20 years after Mavi's surgery, that gender reassignment operations were being performed again in Cuba.

Before Marilyn Solaya met Mavi, she did not have any transgender friends. In the process of making the movie, Marilyn learned more about gender issues and as she calls it, "gender diversity." "This diversity goes far beyond male and female. Our humanness is more than just sexuality," she says. As a feminist, she also made a connection between Mavi's and her own life story and the obstacles she has had to overcome, especially as a director in a male-dominated film industry.

A Winter Term course led by two of our students, Hanna Mahon and Kristina Johanssen!

STLD 1006 A People's History of Middlebury College

A people's history is a history centered on marginalized voices and on periods of struggle. In this course we define the meaning of the term "marginalization." We investigate questions such as: How have marginalized Middlebury students/faculty/staff viewed their experiences here? What has resistance looked like at Middlebury? What is the relationship between education and action on our campus? We draw from primary and secondary historical sources including Stameshkin's history of Middlebury College, oral histories from current and past members of the Middlebury community, and resources in the College Archives.

Winter Term and Spring 2014 Classes

Winter Term Courses Offered

GSFS 1001A Performing Power

Social power is embedded in our identities, our bodies, and our performances of self. We will read about the intersectionality and performance of power in race, class, gender, sexuality, and nation. Texts will come from critical race and gender theorists (e.g. bell hooks, Judith Butler and Robin Bernstein), performance studies (e.g. Erving Goffman, Victor Turner, Richard Schechner, and Charlotte Canning), and 20th/21st century artists and critics (e.g. Richard Pryor, Aasif Mandvi, Peggy Shaw, and James Howard Kunstler). We will use the readings as a basis for the creation of multi-media pieces about the performance of power and the power of performance. lect. **SOC, WTR** (J. Perry)

GSFS/CLAS 1016A Gender & Sexuality in the Ancient World

In this course we will examine issues of gender and sexuality in ancient Greece and Rome. Through close analyses of ancient texts and material remains, we will discuss representations of gender in literature and art, sexual norms and codes, medical theories concerning the male and female body, and views on marriage, rape, adultery, and prostitution. In addition we will examine the relationship between the construction of gender identities in literature and the actual roles of men and women in society. Authors and texts include Homer, Hesiod, Sappho, Sophocles, Euripides, Aristophanes, Plato, Aristotle, the Hippocratic Corpus, Livy, Virgil, Ovid, and Catullus. (This course counts as elective credit towards the major in Classics and the major in Gender, Sexuality & Feminist Studies) lect. **CMP, SOC, WTR** (J. Evans)

Spring 2014

GSFS/CRWR 0172 Writing Gender and Sexuality

In this course we will analyze and produce writing that focuses on expressions of gender and sexuality. Readings will include work by Collette, Baldwin, Leavitt, Powell, Tea, Claire and others. Students will draft and revise creative non-fiction and fiction with some attention to poetry. During class we will discuss form, craft, and the writing process; experiment with writing exercises; and critique student work in writing workshops. Each student will meet with the instructor a minimum of three times and

produce a portfolio of 20 revised pages. (This course is a prerequisite to ENAM 0370, 0375, 0380, or 0385). 3 hrs. sem. **ART** (C. Wright)

GSFS 0200 Foundations in Gender, Sexuality and Feminist Studies

This course provides an introduction to the interdisciplinary field of gender, sexuality, and feminist studies. Examining gender and sexuality always in conjunction with the categories of race and class, the course foregrounds how inequalities are perpetuated in different fields of human activity and the creative ways in which groups have resisted these processes. The course is organized in sections to illuminate the effects of particular social institutions and structures on individual lives. Each section will introduce a broad overview of feminist interventions in different fields of inquiry. Cumulatively, the course reveals the importance of gender and sexuality as analytical categories to understand social reality and to comprehend important areas of culture. 3 hrs. lect. **CMP, SOC** (C. Faraone)

GSFS/FMMC 0264 Indian Cinema: Romance, Nation, and Identity

In this course we will use the lens of romance to examine the world's largest film-making industry. Focusing primarily on Hindi cinema produced in Bombay/Mumbai, we will examine the narrative conventions, aesthetic devices (such as song-dance sequences), and other cinematic conventions that are unique to Indian films' narration of romance. Through a historical overview of films from the silent, colonial, and post-colonial eras into the contemporary era of globalization, we will track how the family is configured the assignment of gender roles, and how national identity is allegorized through family romance. The course includes weekly screenings of films, which will be sub-titled in English. 3 hrs. lect. **AAL, ART, SOC** (S. Moorti)

GSFS/DANC 0285 Ethics, Aesthetics & the Moving Body

What are you willing to do to "look right?" In this course we will investigate how questions about what is good, and what is beautiful, affect how we treat our bodies. We will explore somatic techniques, in which the body is used as a vehicle for understanding compassion. In contrast, we will examine the extreme physical regimens of concert dance techniques that originated in the U.S., Europe, and Asia, in which the body is seen as an object to be molded into an aesthetic ideal. The course will utilize readings in philosophy

and dance history, reflective and research based writing, and movement practices. (No previous experience necessary) 3 hrs. lect./1 hr. lab **ART, CW** (5 spaces) (C. Cabeen)

GSFS/SOAN 0304 Gender, Culture, and Power

This course will introduce students to the anthropological study of gender and sexuality. Topics to be addressed include: the construction of femininities and masculinities in cross-cultural perspective; the role of gender and class ideologies in labor relations and global capitalism; the historical development of gender as a locus of study, activism, and practice; and instances where anthropology has engaged in social movements including anti-violence and LGBT rights. Our readings will take us a number of places, from the streets of Los Angeles, to a factory in southern China, an Islamic fashion house in Indonesia, a men's sex clinic in Oaxaca, a folklore performance in Mali, a comic book festival in Tokyo, a debate about women's film in Iran. Students will be introduced to key frames of history and theory in the field of gender studies. 3 hrs. lect. **AAL, CMP, CW** (5 spaces), **SOC** (E. Oxfeld)

GSFS/SOAN 0314 Sociology of Heterosexuality

Most people believe that heterosexuality is natural or rooted in biology and so never look very closely at it as a product of culture. In this course we will examine the artifacts, institutions, rituals, and ideologies that construct heterosexuality and the heterosexual person in American culture. We will also pay close attention to how heterosexuality works alongside other forms of social power, especially gender, race, and class. (SOAN 0105 or SOAN 0191) 3 hrs. lect. **CW** (5 spaces), **NOR, SOC** (L. Essig)

GSFS 0320 Topics in Feminist Theory

The course offers an overview of some key feminist texts and theories that have shaped the analysis of gender and sexuality. Each semester the instructor will choose a particular topical lens through which to examine some of the foundational theoretical texts that have animated the field of gender, sexuality, and feminist studies. Working within a trans-national perspective, the course encompasses texts which fall under the categories of critical race and critical sexuality studies. (GSFS 0200 or SOAN 0191) 3 hrs. lect. **CMP, SOC** (S. Moorti)

GSFS/PSYC 0330 Psychology of Gender

In this course we will consider biological and psychosocial contributors to similarities and differences between male and female behavior and the brain, focusing on approaches

grounded in psychological science. Topics will include aggression, cognition, gender roles, gender identity, sexual orientation, and psychological disorders, as well as issues of the workplace and parenting. Course readings and content will strongly emphasize empirical scientific articles in order to address methodological challenges and controversies. (PSYC 0105; open to psychology, neuroscience and GSFS majors; NSCI seniors by waiver only) 3 hrs. lect. **SOC** (M. Collaer)

GSFS/RELI 0341 Gender and Sexuality in South Asian Religions

In this course we will focus on historical and ethnographic scholarship on Hinduism and Islam in South Asia. We will initially draw on the theories of Judith Butler, Michel Foucault, and third world feminists to examine issues of gender and sexuality. Then we will examine a range of case studies—including colonial interpretations of the Hindu practices of *sati*, the experiences of *devadasis* in Telugu south India, an account of a female Muslim healer in Hyderabad, and the religious practices of third-gendered *hijras*—to address how gender and sexuality are constructed in the religious landscape of South Asian Hinduism and Islam. Prior study of religion or women's and gender studies is required. 3 hrs. sem. **AAL, PHL** (H. Kamath)

GSFS/ENAM 0371 In Different Voices: Postcolonial Writing by Women

In her important essay "Under Western Eyes," Chandra Talpade Mohanty suggests that the experiences of women from the so-called Third World have to be understood in their own terms, rather than through the lens of Western feminism. Focusing on writings by Assia Djebbar, Tsitsi Dangarembga, Merle Hodge, Dionne Brand, Mahasweta Devi, Arundhati Roy, among others, we will examine how women from South Asia, Africa, and the Caribbean use fiction, poetry, and memoir to address a variety of concerns: familial relationships, caste, class, race, religious identity, history, education, work, national liberation, modernization, development, migration, diaspora, and globalization. 3 hrs. lect./disc. **AAL, CMP, LIT** (Y. Siddiqi)

GSFS/PSCI 0372 Gender and International Relations

Many issues facing the international society affect and are affected by gender. Global poverty, for example, is gendered, as 70% of the world's population living below \$1.25 a day is female. Women are far more vulnerable to the use of rape in war, water scarcity, and are moreover globally politically underrepresented. In this course, we will use International Relations theories,

including realism, neoliberalism and feminism, to study how the international society addresses (or failed to address) these challenges through bodies like the UN and treaties on the Elimination of Violence Against Women. Lecture with discussion sections. No prerequisites. 3 hrs. lect./disc. **SOC** (K. Fuentes-George)

SPAN/GSFS 0388 Gender and Violence

Differences in the way men and women display violent behavior need to be better understood to prevent acts of murder and massive, often irreversible, harm. In this course we will try to find answers to: What are the origins and explanations of violence in all its forms? How are gendered identities produced and reproduced in society? How is gender implicated in violence? How can the new politics of masculinity inform our discussion of the connection between gender and violence? Discussion and analysis of a variety of materials from different disciplines will form the basis of our exploration, which will focus mainly on the representation of violence in Hispanic culture. Readings will include literary texts by Dolores Redondo, Sergio Álvarez, Élmer Mendoza, and theoretical texts by Suzanne E. Hatt and Elizabeth Wood. (At least two courses at the 0300-level or above or by waiver) 3 hrs. lect./disc. **LNG, LIT, AAL** (J. Gamero de Coca)

GSFS/HIST 0393 A History of Gender in Early America

Exploration, conquest, settlement, revolution, and nation-building: no course in early American history should ignore such traditional topics. In this course, though, we will examine the various ways that gender shaped these historical processes. How, for example, did colonials' assumptions about manhood and womanhood affect the development of slavery in America? Or how did the Founding Fathers' identities as men inform their attitudes about democracy and citizenship? We will scrutinize historical documents, of both a private and public nature, and discuss several recent scholarly works on gender from 1600-1850 to consider these kinds of questions. Pre-1800. 3 hrs. lect./disc. **CMP, HIS, NOR** (A. Morsman)

GSFS/SOAN 0413 White People

White people are often invisible when it comes to having a race. In this course we will begin by considering the formation of whiteness in post-Civil War America. We will read histories of whiteness, such as Grace Elizabeth Hale's *Making Whiteness*, as well as consider important milestones in whiteness, from the films *Birth of a Nation* and *Gone With The Wind* to the blog "What White People Like." Finally we will use essays, blogs, photographs, and

videos to make white people at Middlebury visible by documenting how they represent themselves through language, dress, and rituals. (This course is not open to students who have taken FYSE 1357) 3 hrs. sem. **NOR, SOC** (L. Essig)

GSFS/ENAM 0419 Gender, Power, and Politics on the Early Modern Stage (I)

In this class we will explore the representation of embodiment on the early modern stage, considering as we do so how theatrical embodiment intersects with the treatments of the body in early modern culture. As we consider the representation of the gendered body on stage or in so-called "closet" dramas, we will read both early modern and contemporary theoretical accounts of gender as performance, investigating among other issues the use of boy actors, the representation of specifically "female" disorders (e.g., "suffocation" or hysteria), the performance of maternity, the portrayal of female "voice" or vocality, and the treatment of same-sex eroticism. We will also study the dramatic use of related cultural codes pertaining to betrothal, marriage, cross-dressing, and sexual slander. Primary readings will include: Shakespeare's *The Winter's Tale*, Webster's *Duchess of Malfi*, Cary's *Tragedy of Mariam*, and Cavendish's *Convent of Pleasure*. Historical sources will include midwifery manuals, conduct books, medical treatises on hysteria, and legal accounts of betrothal and marriage. (Open to junior and senior ENAM majors or by approval of instructor). 3 hrs. lect. **EUR, LIT** (M. Wells)

GSFS/HIST 0438 Readings in Middle Eastern History: Women and Islam

In this course we will examine women's lives in Islamic societies from the seventh century to the contemporary period, focusing on the Middle East and North Africa. Readings will explore a variety of topics including the changing role of women from pre-Islamic to Islamic societies; women in the Qur'an and in Islamic law gender roles in relation to colonialism, nationalism, and Islamism; the experience of women in Sunni and Shi'a contexts; and Western images of Muslim women. (formerly HIST 0416) 3 hrs. sem. **AAL, HIS, PHL** (F. Armanios)

GSFS 0500 Independent Study

Approval required. (Staff)

GSFS 0700 Senior Essay

Approval required. (Staff)

GSFS 0710 Senior Thesis

Approval required. (Staff)